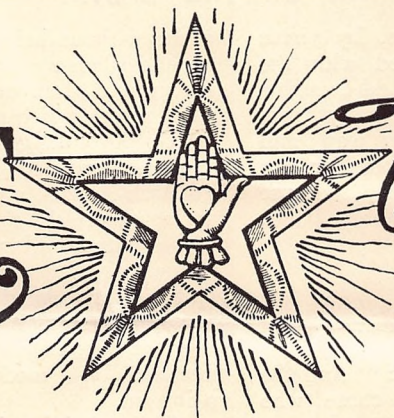


STAR OF THE EAST



A Monthly Journal, devoted to the propagation of the VEDANTA PHILOSOPHY
the Universal Teaching of Souls' Unfoldment.

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THE RELATIONS BETWEEN ANTIQUITY AND TO DAY.

When we attempt to make comparison between the past and our time we should not understand it as though there were any difference as to the Divine law ruling times and things, as the law which directs the universe is the immutable law of God, and no change in that law will, we find, but we will see that all times and all races have to go the same way to happiness which means Self-unfoldment and Self-realisation.

Man was not, nor is he, saved by anything else but his own holy life, because he must be ready and fit individually to enjoy happiness and bliss, and that must be by his own efforts.

The same Gospel which was taught in the past is taught to-day, and the same energy which was in activity in the past is so to-day, but all this being so, different degrees of individuals come into the play of life from time to time, and they being on different planes of expression, the same power will be expressed in the same way, though the results we see are different, because they are manifested in the different degrees of faculties. Antiquity had its own methods in which to worship God, but they manifested the same power as is manifested to-day, and they evolved by that power to such high degrees that they are referred to as examples of art and wonder. We know that at the time of Atlantis there were many of the great gifts demonstrated which we have but a very slight idea of to-day, and in their method of teaching and ruling they were very much ahead of us, and we also know that they were far more conscientious in all their dealings than we find amongst the masses to-day.

Since all things are one, in the great one God-power, we will see that we are to-day being prepared to give to this race the same as were given in those days, we think the same thoughts, we speak the same meanings in other tongues, and we act now and then the same as they did in the past, and we are now on the very brink of having the same great manifestations as they had in the days of antiquity. We always see that history repeats itself, and since there is nothing new, but the same divine law of God is active at all times, we shall soon realise that what was great then will become great in our day. There is nothing new but the "old," which is the same thoughts and the same tribulations as they had is manifested through man in our day. The thoughts of the Men of wisdom cannot die, the Powers of prophecy of old prophets lives and find their way for expression to-day, and the "old glories" cannot be to naught, but they shall become known through the possibilities, which is latent in the children of to-day. Atlantis and its glories, we shall know, not only in the mist of uncertainty, but we shall know it in all its power soon, and its priests and Men of Wisdom we shall know, as we shall find their powers manifested in our children, which will show us that there is no parting, but the Universe is that of man for man and to man; and all souls have their sorrow, and happiness as well as their school, in which to learn their lessons in the same great one-ness, where there is not past or future, but the everlasting present.

Let all of us realise this, let us branch out into the fulness of power, and not stay in one little corner of life and hold on to one and the same thing. Jesus was indeed a philosopher as well as a Master, and the living God. He showed us how to live not only in faith but in deeds, in order to understand that all things belong to the same God, and spring from the same God, and in this wise we shall find our time as great as that of the past, because the same power is active to-day as was in antiquity. Let our minds go back to the greatness of the past, let our thoughts go onward and upward to the greatness of the future, and let us see that in all ages man has had the same law to obey, and the Goal of all races is to reach the highest God-consciousness as was preached then, and by which such great Arts and wonders were performed, as we know of Egypt, Ancient Greece and many other places. We said that we shall know in due time all the greatness of antiquity, because we shall

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bring into fulfilment the mission they began, by virtue of the divine power latent, which is united with the same great source as they were, and words, and thoughts which have travelled in space throughout eternity from past ages, we shall give expression to in our way, and build up the great Temple of divine wisdom for our posterity which was built in times of antiquity, because the human soul emanates from one and the same God, and all shall return to Him in the final.

ADMINISTERING ANGELS.

We read in the good Bible the following: "And the Lord has placed Hosts of Angels to serve those who shall inhabit the Kingdom of Heaven."

It will not be out of the way to analyse this closer and see what the full meaning might be. The word Angel means Servants of God, message bearers, etc. Many people take it to mean "guardians," which follow us here and there on this plane of action to help us to do this and that, and they have the idea that those Angels tell us what to do and what not to do. Vedanta gives us a much deeper insight into the meaning of this word than have any other teaching given us, for it explains to us what an Angel really is, and what is asked of Him.

Angels have overcome all things on the planes of casuality. They are no more subject to the conditions which the wanderer in these Karmic fields are subjected to; hence they are glorified, free, and "one with the Lord." Angels are beyond personality, sex, and conditions, and they can in no wise be placed with us in limitations, or the influence of limitations. The word "Guardian Angel," we hear it very often, but we give it only the association of ourselves, and they secure limitation by our small understanding. People who think they have "Guardian Angels depend upon them to come to them," into the earthly conditions, and take part in what little works and things we have here to do.

Angels do not come to us as long as we are attached to earth and its material. Power, life, and quickening energy is sent to us every movement, and it comes through the ministering of those "who have overcome, for they are blessed," but they do not follow us here, as we must endeavour to rise out of the material and come into the closeness with God, and we shall realise then, and then only, we are amongst Angels who are ministers to man. They do not follow us when we go somewhere to a seance, or into a trance, or in any other way try to reach the "unknowable" by material means, but when we surrender ourselves to the Divine we shall know that we are not alone, but are administered to in a greater manner than our senses have ever understood.

The word Guardian Angel we hear in everyday life, pertaining to someone who has passed from the body, and re-visiting those he or she left behind, but they are not Angels, though they might be good, wise, and have practised kindness while in their form, yet they have not fully overcome, and until then they are not Angels, and do not mean those of whom the Bible speaks, and we should not hold them on the same path they were while here, but leave them to go on, for it is our Karma to face everything in life which confronts us alone. Learn the lessons which success and failures bring us, as such lessons will be the means of lifting us higher step by step.

As long as we hold on to the Unseen to help us we are dependent, and this prevents us from being freed from earth, though we know that all Angels, Masters and things in the universe is co-acting with us, that should be before us, and we should never forget that we could

not be without help as when we act the whole universe act, and when we limit ourselves to a person we close the great whole from our view and subject ourselves to the consequences which must follow.

Go beyond "guides," and enter into the plane where we can be one with God, and we shall there find Angels and Arch-Angels, and we shall see that they were administering to us all the time, but they did not come down on the material plane to influence us in the matters pertaining to the material, but they sent life to us from the great Fountain-head, and we received it in the measure we are able to receive it, for was there not Angels between the great Elements and us, one stroke of the sun, in His most weak and moderate power would strike us dead in an instant.

The Administering Angels are the Oracles of the infinite, who send us life of the great life, just as much as we can stand while in these coarse bodies, therefore they are the mediators between us, and the higher life to give us just what and as much as we can receive and hold the bodies together.

We are entirely mistaken as to the meaning of Angels when we think that they are those who have held body amongst us, as they are yet held to earth until they have overcome all deficiencies on this plane.

Through the Hosts of Angels we can rise higher and stand more of the Divine purity than we could in this body while on this plane.

MEDITATION UPON THE PARAMATMAN (INFINITE SELF.)

Meditate upon that effulgent One, "a myriad of eyes" covering the whole of this Universe, from whom hath come forth all the good in the world. Who is this Universe and the great Deity dwelling inside this whole Creation, the Changeless, the Supreme Lord.

Meditate upon Him who is superior to the whole world (and yet), the whole world, by being the soul in, and of, everything, He, the mainstay, the support of all individual Souls. He, the dispeller of ignorance; whatever is to be found in this world, all lives in that great Self, as the all is brought out from the innermost of that Self, to work out the great purpose.

Meditate upon the Lord in all things—the Lord Self invisible in man. This the great God, the great good, He the Goal, the object of all seekers and seeking, the great Principle beyond all relativity the supreme enlightenment, the Supreme Universe, the Supreme Refuge, the Supreme Self.

Meditate upon the Infinite, the immutable, the Omnipresent, Omniscient Soul, who has projected all beings and things and who is it all, that Self hath preceded all that is good and that which shineth in the heart which is like a Lotus with its face pointed downwards, and the inner cavity of which resembles the Calyx of a Lotus.

Ask nothing in such meditations, suggest nothing but let the soul Associate with this divine whole, and the power of the divine whole shall fill us with life to overflowing.

Meditate upon Him, Who owns all things, with whom all is at peace. Leave matter in matter, sorrows with sorrows, and let the Soul as a freed bird rise into its own nest and remain there until it has all that restored which it has lost in its struggles with the material.

Ah, beloved, could you know the rest that is here, could you see the effulgence of light and the wonders of power, we would all come and become filled with the

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Divine life, and we would live for ever in that One-ness that has form and no form, name and no name, the unborn, the undying, the cause, the life back of action, and fear, loneliness, and pain, should no more have the power over us it has to-day.

Meditate, do Meditate, as there alone is power.
—From Pra Buddha Bharata.

HINTS OF LIFE.

Don't look for the flaws as you go through life;
And, even when you find them,
It is wise and kind to be somewhat blind,
And look for the virtues behind them.
For the cloudiest night has a hint of light,
Somewhere in the shadows hiding,
It is better by far to hunt for a Star
Than the spot on the sun abiding.
The world will never adjust itself
To suit your whims to the letter,
Something must go wrong your whole life long;
And the sooner you know it the better.
It is folly to fight with the Infinite,
And go under at last in the wrestle;
The wiser man shapes into God's good plan,
As the water shapes into a vessel.

—Ella Wheeler Wilcox.

CONTENTMENT.

There is nothing in life so grand as to see good in all things and feels content. There is no wisdom greater than to understand that whatever comes into our life is there for our fostering, and we will soon see the fruits of the lessons we have learned. He who always finds faults he is miserable because his light upon the path has gone out, he has no love by which to be lighted and lead by. Love for all mankind, and all things comes from the knowledge that God, the highest good is there, and we will soon see, and feel the effect thereof as soon as we be still enough to receive the power which always comes from it.

BEAUTY SEEN AND UNSEEN.

"To live poetry, they say, is better than to be a poet." The Poet, Nature's Darling, is fed by the silent flow of raptures, which swells her breast, and is put to the calm repose of the lustrous beams of her tender eyes.

At times before this wondering gaze, she unfolds her raiments of various hues modulated with tints of unspeakable softness, and the eyes of the Poet become luxuriously bathed with the hidden glow of her sparkling beauty—nay, more than that, with every pulsation of his, he counts the throbbings of her heart, and wonders how they rise quite in unison with his own; his very life borrows the warmth from hers, his heart fills with feeling that are hers; his whole mind reverberates with the mute music that is hers through eternity. He feels blessed, and in his tattered rags holds the pomp of Emperors. And lo! there sits the man with his contented face and serene air, raising a halo of rare light and charm. Who is it that brings all this loveliness? It is nature, the queen of seen and unseen beauty. The poet is her Oracle, her machine, who can become toned like a delicate Instrument, and give it by her own dictations in magnificent and rare phraseology. This is the reason why the Poet becomes her Darling, and can best be taught and understood by herself. Is not all earth's children such Poets? Though they are as yet in the school, in order to learn how to

bring forth life's beauties to visibility, Beauty, of course, is not as much what we say as what we do. Beauty is the foundation upon which is built the house of Divine virtues, and the estimation of man as to its real nature cannot be given as long as man himself does not know.

External beauty must be the reflection of the inner, There must be peace within, in order to give forth that peace which makes the Voice, movements, and face beautiful.

The worldly man and woman cannot be beautiful until they have perfect peace in their soul, because there must be equilibrium for regularity of features, and regularity in order to have beauty.

A VISIT TO FAIRYLAND, MELBOURNE LETTER.

Beloved Readers,

As seen above, we have left our beloved friends in Sydney for a time, after a long and fruitful stay there, leaving a Club well organised, with a splendid list of membership, with Mr. E. Price as our new President, and Mrs. K. Wardlaw as our Secretary, and we feel sure that the work will advance as time goes on, as all our members and many outsiders are earnest and sincerely active in the work of Vedanta. More about it, as well as our farewell meeting, in next issue.

We have just begun our work here, and the meetings (five in number) this past week has been fairly well attended.

We have not had time as yet to go out and see Melbourne, but we were fortunate enough to receive a letter of introduction to a lovely couple here—Mr. and Mrs. Cowper—great and beautiful souls, and influential business people in this city, but withal most beautifully modest.

This lovely couple are intimate friends of Mr. W. T. Stanford, brother of the great Philanthropist Senator Leland Stanford, donor of the world-renowned "Stanford University," Museum, etc., of Palo Alto, California. Through their influence and kindness we were introduced to Mr. Stanford in this City, and an invitation was extended by him to us to come and spend an evening at his magnificent home, to view his wonderful art gallery and other wonderful things there. Having seen the wonderful art gallery, as well as the University of Stanford, in California, it can readily be understood how delighted we felt to accept this generous invitation. For a couple of hours I was in a Fairyland on earth, and it is needless to say that my soul for the time being left its earthly abode to go to the Fairyland in the unseen, from whence comes the power by which all the wonderful things my eyes beheld had been placed on the canvases which grace the walls of this peaceful and beautiful home.

It had been arranged that we make this visit last Wednesday evening, and we were there at the hour set, and as the great and heavy iron gate swung open we stepped into a bewildering palm garden, where at the very entrance stands the statue "Meditation," in white marble, large size, and everything around it is palms.

Having reached the steps of entrance to the house, there stood a gentleman of splendid physique and handsome, attired in evening suit, with black hair, and a splendid yet black beard in which there is not a white hair to be seen, dark eyes, very kindly, but keen and studious, and his whole face was shining of kindness as he reached out his hand in welcome. The moon was just "new," and it cast what light it had through the palms upon us as we stood there in a group. Mr. Stanford took

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us through this wonderland of Ferns and Palms of all kinds and descriptions, showing us how they are watered from the top by waterpipes running from the ground all the way to the top (some being of enormous height).

This is a most wonderful invention by Mr. Stanford himself. I was escorted through little paths and corners where one more delicate palm family are represented than the other, intermingled with the most lovely fuchsias ever known. From there we were taken to the Conservatory, specially lighted for the occasion, where unaccountable species of ferns are finding their way up the walls and elsewhere, and "this Conservatory being taken care of by Mr. Stanford's splendid housekeeper, it is an honour to her, as it bears the testimonies of her being more than an ordinary caretaker of plants and flowers, for they certainly are wonderful to behold. After this we were taken into the Art rooms, and words are too narrow avenues for expression of such wonders, to do them best justice, is to "in peace be still"; as one is upon holy ground when one enters into the presence of Angels invisibly present, where such Godly gifts are manifested.

One needs a week to sit at each of such pictures as those, and this magnificent home being filled of them, one grander and more costly than the other throughout, one will need years to fully know it. I am too earthy and deficient in power of expression to say one word of judgment. All I can say, I felt that I was in a higher department of the Fairyland. All kinds of scenes in oil and crayon are here to be seen. The wonderful Bric-a-brac I had no time to see much of, but what glimpses I had were upon old masterpieces. After we had gone through one room greater than the other in Art and beauty, we were entertained with song by Mr. Stanford's adopted daughter, the personification of sweet tenderness, smiles and modesty. She is the possessor of a grand contralto voice, which for volume, power and sweetness is wonderful, and her technique and style of singing bespeak great and ardent training. She gave us "Gems," from Gunau, and others that I will never forget. She sang with such wonderful power of soul and such exquisite taste that one quite forgot that one were yet upon earth.

Having seen the Memorial Arch to Stanford Jr. at Palo Alto, California, upon which the group is to be seen of Mr. and Mrs. Stanford and the son, Stanford Jr., it was a delightful revelation to me to see the young man's photo. standing upon the table in one of the rooms, and one can clearly see in that wonderful face that he could not stay long in this coarse degree of earth.

After the Song was over, we were taken into Mr. Stanford's Study, where a large Organ met our eyes, of the very latest invention, on the top of which were to be seen myriads of records, and here Mr. Stanford himself (the kindest amongst men) entertained us with soft and beautiful music, so soft that one could fancy thousands of Fairies play and frolic upon its keys. After this we were taken into another room, where flowers (fresh from the garden) had been arranged with wonderful taste by

the good housekeeper (upon whose good face it was a pleasure to see the smile of great motherly kindness, during our introduction to her by Mr. Stanford himself), and a magnifying glass was given us, and we looked at various species of Roses, Fuchsias and Dahlias, and how they all were able to speak to one. Oh, how beautiful, I felt. Would that I could kiss their foliages without making them wither because of my breath upon their tender souls. I did not, but how tempted I was.

It was now after ten o'clock, and we were taken into a room with a table set with an overflow of delicate fruits and other dainties, and we partook freely. Of the wonderful Stanford flower garden I have not had time to speak in this issue, but this will be continued in our next "Star," when I shall introduce to our readers other departments of the Stanford wonderland in Melbourne, Australia. All the Charities, and kindnesses to individually poor, done by Mr. Stanford the world knows nothing of, but in time to come it will be known, as all labours, and expense for Psychical research, the fruits of which cannot help but be a benefit to the world in time to come, will not fall like dead seeds by the wayside.

* * *

He seems to have adopted as motto the lines written by Maude Louise Ray:—

"To love someone more dearly every day,
To help a wandering child to find its way,
To ponder o'er a noble thought and pray,
To answer when He call."

And smile when evening falls.
To follow truth as blind men long for light,
To do my best from dawn of day to night,
To keep my heart fit for His holy sight,

—Maude Louise Ray.

* * *

A description of the enormous amount of "Apports" of every kind, received without human agency during years of psychical research, will be given in our next "Star."

With tender love, I am yours,

SISTER AVABAMIA.

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Announcement.—We are holding five meetings a week in Melbourne, at the Masonic Hall:—Sundays, 11 a.m. and 7.15 p.m.; Tuesdays, 8 p.m.; Wednesdays (ladies only), 3 p.m.; Thursdays, 8 p.m. Address all communications to J. S. Warner, P.O. Box 1064, Sydney, Australia.

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